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as a standard authority that those who use it should be put on their guard against trusting too absolutely in its completeness or its accuracy. M. Stein deserves the gratitude of all students of the sources of French history for the years of patient labor which he has spent in preparing this bibliography, for the convenience of its arrangement and for the care with which it has been put through the press. He has produced an indispensable bibliographical tool, and the reviewer is glad to acknowledge the assistance which he has derived from it in his own researches.

CHARLES H. HASKINS.

Mediæval London. Volume II. *Ecclesiastical.* By Sir WALTER BESANT. (London: Adam and Charles Black. 1906. Pp. ix, 436.)

THE bulk of the series of books descriptive of London to which this volume belongs and the long self-devotion of its author to the study of London naturally suggest to the critic that the work should be approached from the scholar's point of view. This inclination is somewhat shaken by finding a number of "fancy pictures", like those of John granting Magna Carta, and the offer of the crown to Richard II., scattered through the work. These, however, prove to be reproductions of modern historical paintings which, although absurd, are nevertheless hung in the municipal buildings of London, and may therefore claim a corresponding place in a history of London. Moreover there are many contemporary and very interesting and useful illustrations whose value may be set over against those which are fictitious and improbable. But an examination of the text soon discloses its unscholarly character. In a bibliographical chapter it is said on page 7 that "other Chronicles translation has made accessible, such as the 'Dialogue de Scaccario', published in full in Stubbs's *Select Charters*". But the *Dialogus* is not a chronicle, it is not translated by Stubbs, it had been published long before by Madox, and its name should be given all in Latin or all in English. "Dialogue" may however be a misprint, as is the meaningless expression "news and good men", on page 22, which is probably intended for "reeve and four men".

Although this volume is described in its title as "Mediaeval London, Ecclesiastical", the first of its three parts is devoted to the history of the government of the city. Chapter two in this part is a rather irrelevant comparison of two early charters of the city, taken from an essay of Mr. Round, in which the minute differences of the two charters are enumerated, but nothing done toward describing the government of the city. It is quite evident that the author did not understand Round's discussion and is entirely unfamiliar with the technical points involved; which indeed have no proper place in such an outlined account as he is giving. The numerous quotations from secondary writers are frequently very ill-chosen, as for instance those concerning the gilds, which are taken at great length from Brentano, while neither Gross

nor Ashley are mentioned. Non-contemporary sources are constantly relied on, as for instance where Fabyan's chronicle, written in the fifteenth century, is quoted as authority for events which occurred in the twelfth. In general the Middle Ages are treated as a single whole and conditions characteristic of the eleventh and twelfth centuries are not discriminated from those belonging to the fifteenth or sixteenth. Thus, judged as a piece of scholarly investigation the book has nothing but vexation for the student who looks to it for some addition to our knowledge of its subject. Its author has no real knowledge of the matters involved and no standards of scientific accuracy.

On the other hand, if the work is looked upon as a mere popular compilation, this judgment must be much modified. The book includes much which ought to be praised. It is not, it is true, well or clearly arranged, but many of its detached chapters and much of its widely-gathered material is interesting and suggestive. Wherever personal incidents, such as the careers of William Longbeard and Thomas Fitz-Thomas and other city worthies, enter into the story, the narrative becomes spirited and picturesque; wherever definite incidents are to be recounted, such as the instance of a trial by ordeal given on pages 192-193, the account is vivid and life-like; the descriptions of buildings and localities are clear and comprehensible. Mr. Besant's training in the writing of fiction stands him in good stead.

Generally speaking, the second part of the volume, "*Ecclesiastical London*", is much better than the part devoted to the history of the government of the city. The hermits, the pilgrimages, sanctuary, miracle plays, funerals and others ceremonies are told of with much vivacious illustration. The third part, making up the latter half of the book, is devoted to a systematic description of the twenty-five or thirty religious houses, which, with the cathedral, the parish churches, the hospitals and the fraternities, make up the centres of religious life in London in the Middle Ages. Relatively full and interesting accounts are given of the Charter House, Holy Trinity Priory, St. Bartholomew's, the priory of St. John of Jerusalem, St. Mary Overies, Blackfriars, Whitefriars and other monastic houses, and there are three descriptive chapters on the smaller religious houses, the hospitals and the religious fraternities. Of the last named an interesting tentative list is given in an appendix.

There is no good history of London in existence. A scholarly, adequate and continuous narrative might certainly be written; the material exists for it, largely in accessible form. The series of large handsome volumes of which this is the last installment can certainly lay no claim to having filled this demand. Moreover, this volume is less meritorious than the previous numbers of the series. Nevertheless, while we are waiting for a better book we may acknowledge that this work contains the greatest body of information, the most varied

illustrations and the handsomest outward appearance of any existing work on its subject.

EDWARD P. CHEYNEY.

Études sur l'Administration de Rome au Moyen Age (751-1252).

Par LOUIS HALPHEN. (Paris: Champion. 1907. Pp. xvi, 190.)

THOUGH in the last half-century there have been many contributions to the municipal history of medieval Rome, there was lacking hitherto a documentary and critical study covering the period from the middle of the eighth to the middle of the thirteenth century. Karl Hegel's history of the municipal constitutions of Italy (1847) is long antiquated, and Gregorovius's general history of the city of Rome (1892-1906) necessarily touches too lightly on the details of administration. Certain special researches like Rodocanachi's work on the communal institutions of medieval Rome (1901) begin too late, *i. e.*, with the fourteenth century, while the admirable studies of Charles Diehl (1888) and L. M. Hartmann (1889) on Italo-Byzantine administration stop with its disappearance from Central Italy about the middle of the eighth century. In this way the local government of Rome and its vicinity remains insufficiently illustrated during five turbulent centuries. Much useful material was brought to light in the published researches of eighteenth-century scholars. Modern editions of the medieval lives of the popes and of the papal correspondence have added to the store of available documents. The documentary histories of certain religious orders, of papal fiefs, of episcopal towns, of neighboring churches, of ancient abbeys, of ruling families, place at the disposal of the modern historian a respectable collection of public and private documents. But there is yet much unedited material to be found in the Vatican archives, and in the archives of local churches in and near Rome, in the archives of old Roman families and other repositories of medieval Roman documents. In the last thirty or forty years no little valuable material has been published in the *Archivio della Reale Società di Storia Patria* and in the *Studi e Documenti di Storia e Diritto*, and important special contributions to the subject have been made. The meritorious dissertation of M. Halphen reposes on these sources, edited and unedited. It is divided into three parts, the first of which describes the municipal administration of Rome (prefect, consul, *duces*, *judices*) from the middle of the eighth to the middle of the twelfth century when the Roman Commune seized and finally kept a larger share of local administrative authority. In a similar way, the second part reveals, on the faith of documents henceforth somewhat more numerous and circumstantial, the municipal life of Rome as it developed (especially after 1188) under the control of the Senator, during the frequent absences and journeys of the popes, and amid the anti-papal pressure of the imperial power and the rapid development of a secular lay-temper fed from curiously mixed sources (often romantic and literary). Not the least